



*In the name of Allah: the Compassionate, the Merciful*

## سورة الهمزة

# AL-HUMAZAH

### Name

The Surah takes its name from the word *humazah* occurring in the first verse.

### Period of Revelation

All commentators are agreed that it is a Makki Surah; a study of its subject matter and style shows that this too is one of the earliest Surahs to be revealed at Makkah.

### Theme and Subject Matter

In it some of the evils prevalent among the materialistic hoarders of wealth in the pre-Islamic days have been condemned. Every Arab knew that they actually existed in their society; they regarded them as evils and nobody thought they were good. After calling attention to this kind of ugly character, the ultimate end in the Hereafter of the people having this kind of character has been stated. Both these things (i. e. the character and his fate in the Hereafter) have been depicted in a way which makes the listener automatically reach the conclusion that such a man fitly deserves to meet such an end. And since in the world, people of such character do not suffer any punishment, but seem to be thriving instead, the occurrence of the Hereafter becomes absolutely inevitable.

If this Surah is read in the sequence of the Surahs beginning with Az-Zilzal, one can fully well understand how the fundamental beliefs of Islam and its teachings were impressed on the peoples minds in the earliest stage in Makkah. In Surah Az-Zilzal, it was said that in the Hereafter man's full record will be placed before him and not an atom's weight of good or evil done by him in the world will have been left unrecorded. In Surah Al-Adiyat, attention was drawn to the plunder and loot, bloodshed and vandalism, prevailing in Arabia before Islam; then making the people realize, that the way the powers given by God were being abused, was indeed an expression of sheer ingratitude to

Him, they were told that the matter would not end up in the world, but in the second life after death not only their deeds but their intentions and motives too would be examined, and their Lord fully well knows which of them deserves what reward or punishment. In Surah Al-Qariah after depicting Resurrection the people were warned that in the Hereafter a man's good or evil end will be dependent on whether the scale of his good deeds was heavier, or the scale of his evil deeds was heavier: In Surah At- Takathur the people were taken to task for the materialistic mentality because of which they remained occupied in seeking increase in worldly benefits, pleasures, comforts and position, and in vying with one another for abundance of everything until death overtook them. Then, warning them of the evil consequences of their heedlessness, they were told that the world was not an open table of food for them to pick and choose whatever they pleased, but for every single blessing that they were enjoying in the world, they would have to render an account to their Lord and Sustainer as to how they obtained it and how they used it. In Surah Al-Asr it was declared that each member, each group and each community of mankind, even the entire world of humanity, was in manifest loss, if its members were devoid of Faith and righteous deeds and of the practice of exhorting others to truth and patience. Immediately after this comes Surah Al-Humazah in which after presenting a specimen of leadership of the pre-Islamic age of ignorance, the people have been asked the question: "What should such a character deserve if not loss and perdition?"

# The Holy Quran

The Traducer

Sura # 104 – 9 Verses - Makkah

سورة الحمزة

## وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

Slanderer	هُمَزَةٍ	To every	لِّكُلِّ	Woe	وَيْلٌ
				backbiter	لُّمَزَةٍ

Translit	Waylun Likulli Humazatin Lumazahin				
AhmedAli	ہر غیبت کرنے والے طعنہ دینے والے کے لیے ہلاکت ہے				
Jalandhry	ہر طعن آمیز اشارتیں کرنے والے پھل خور کی خرابی ہے				
YusufAli	Woe to every (kind of) scandal-monger and backbiter,				
M.Khan	Woe to every slanderer and backbiter.				
Pickthal	Woe unto every slandering traducer,				
Shakir	Woe to every slanderer, defamer,				

## الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾

Wealth	مَالًا	Has gathered	جَمَعَ	Who	الَّذِي
				And counted it	وَعَدَّدَهُ

Translit	Al-Ladhī Jama`a Mālān Wa `Addadahu				
AhmedAli	جو مال کو جمع کرتا ہے اور اسے گنتا رہتا ہے				
Jalandhry	جو مال جمع کرتا اور اس کو گن کر رکھتا ہے				
YusufAli	Who pileth up wealth and layeth it by,				
M.Khan	Who has gathered wealth and counted it,				
Pickthal	Who hath gathered wealth (of this world) and arranged it.				
Shakir	Who amasses wealth and considers it a provision (against mishap);				

## يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾

His wealth	مَالَهُ	That	أَنَّ	He thinks	يَحْسَبُ
				Will make him last forever	أَخْلَدَهُ

Translit	Yahsabu `Anna Mālahu `Akhladahu				
AhmedAli	وہ خیال کرتا ہے کہ اس کا مال اسے سدا رکھے گا				
Jalandhry	(اور) خیال کرتا ہے کہ اس کا مال اس کی ہمیشہ کی زندگی کا موجب ہوگا				
YusufAli	Thinking that his wealth would make him last forever!				
M.Khan	He thinks that his wealth will make him last forever!				
Pickthal	He thinketh that his wealth will render him immortal.				
Shakir	He thinks that his wealth will make him immortal.				

# The Holy Quran

The Traducer

Sura # 104 – 9 Verses - Makkah

سورة الحمزة

## كَلَّا ۖ لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾

Into	في	Verily he will be thrown	لَيُنْبَذَنَّ	Nay	كَلَّا ۖ
				The crushing Fire	الْحُطَمَةِ

Translit	Kallā Layunbadhanna Fī Al-Ḥuṭamahi				
AhmedAli	ہرگز نہیں وہ ضرور حطمہ میں پھینکا جائے گا				
Jalandhry	ہرگز نہیں وہ ضرور حطمہ میں ڈالا جائے گا				
YusufAli	By no means! He will be sure to be thrown into that which breaks to pieces.				
M.Khan	Nay! Verily, he will be thrown into the crushing Fire				
Pickthal	Nay, but verily he will be flung to the Consuming One.				
Shakir	Nay! he shall most certainly be hurled into the crushing disaster,				

## وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾

What	مَا	Will make you know	أَدْرَاكَ	And what	وَمَا
				The crushing Fire (is)	الْحُطَمَةُ

Translit	Wa Mā 'Adrāka Mā Al-Ḥuṭamahu				
AhmedAli	اور آپ کو کیا معلوم حطمہ کیا ہے				
Jalandhry	اور تم کیا سمجھے حطمہ کیا ہے؟				
YusufAli	And what will explain to thee That which Breaks to Pieces?				
M.Khan	And what will make you know what the crushing Fire is?				
Pickthal	Ah, what will convey unto thee what the Consuming One is!				
Shakir	And what will make you realize what the crushing disaster is?				

## نَارُ اللَّهِ الْمُوقَدَةُ ﴿٦﴾

kindled	الْمُوقَدَةُ	(of) Allah	اللَّهِ	Fire	نَارُ
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Translit	Nāru Allāhi Al-Mūqadahū				
AhmedAli	وہ اللہ کی بھڑکائی ہوئی آگ ہے				
Jalandhry	وہ خدا کی بھڑکائی ہوئی آگ ہے				
YusufAli	(It is) the Fire of (the Wrath of) Allah kindled (to a blaze)				
M.Khan	The fire of Allāh, kindled,				
Pickthal	(It is) the fire of Allah, kindled,				
Shakir	It is the fire kindled by Allah,				

# The Holy Quran

The Traducer

Sura # 104 – 9 Verses - Makkah

سورة الحمزة

## الَّتِي تَطْلُعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾

Over	عَلَى	Leaps up	تَطْلُعُ	Which	الَّتِي
				The hearts	الْأَفْئِدَةِ

Translit	Allatī Taṭṭali`u `Alā Al-'Afīdahī				
AhmedAli	جو دلوں تک با پہنچتی ہے				
Jalandhry	جو دلوں پر جا لپٹے گی				
YusufAli	The which doth mount (Right) to the Hearts:				
M.Khan	Which leaps up over the hearts,				
Pickthal	Which leapeth up over the hearts (of men).				
Shakir	Which rises above the hearts.				

## إِنَّهَا عَلَيْهِمْ مُّصَدَّةٌ ﴿٨﴾

Shall be closed	مُصَدَّةٌ	On them	عَلَيْهِمْ	Verily it	إِنَّهَا
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Translit	'Innahā `Alayhim Mu'ṣadāhun				
AhmedAli	بے شک وہ ان پر چاروں طرف سے بند کر دی جائے گی				
Jalandhry	(اور) وہ اس میں بند کر دیئے جائیں گے				
YusufAli	It shall be made into a vault over them,				
M.Khan	Verily, it shall be closed upon them,				
Pickthal	Lo! it is closed in on them				
Shakir	Surely it shall be closed over upon them,				

## فِي عَمَدٍ مُمَدَّدَةٍ ﴿٩﴾

Stretched forth	مُمَدَّدَةٍ	Pillars	عَمَدٍ	In	فِي
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Translit	Fī `Amadin Mumaddadahin				
AhmedAli	لمبے لمبے ستونوں میں				
Jalandhry	(یعنی آگ کے) لمبے لمبے ستونوں میں				
YusufAli	In columns outstretched.,				
M.Khan	In pillars stretched forth (i.e. they will be punished in the Fire with pillars).				
Pickthal	In outstretched columns.				
Shakir	In extended columns.				